

up, not from the donations of the opulent, but from the hard earnings of the religious poor? What if a few owners of sugar estates export less than formerly? Are the many always to be sacrificed to the few? Suppose the luxuries of the splendid mansion to be retrenched. Is it no compensation that the comforts of the laborer's hut are increased? Emancipation was resisted on the ground, that the slave, if restored to his rights, would fall into idleness and vagrancy, and even relapse into barbarism. But the emancipated negro discovers no indifference to the comforts of civilized life. He has wants various enough to keep him in action. His standard of living has risen. He desires a better lodging, dress and food. He has begun too to thirst for accumulation. As Mr. Gurney says, "he understands his interest as well as a yankee." It is more likely to fall into the civilized man's custody than to the sloth and fits of a savage. Is it an offer for all these benefits, that the custom house reports a diminution of the staples of slavery?

From the Albany Argus:

The Abolitionists.

[We scarcely know why we are called upon to give the Abolitionists a hearing through our columns; since, save the 30,000 who voted the independent "colonist's ticket," the mass voted as usual for the federal tickets, and are "whigs" in fact and in name; nevertheless, we do not hesitate to give the following article as insertion, coming as it does from those for whom, aside from their peculiar views on this subject, we entertain feelings of respect.]

Messrs. Editors—As many things have been said about the doings and designs of the abolitionists, and as they have never been able to gain the public ear, except through their own periodicals—which you know have but a limited circulation—those representations, prejudicial as they have almost universally been, both in the religious and political press both North and South, have of necessity remained uncontradicted, and the public are led to form conclusions conformable to the true nature of abolition. The great apostle of the Gentiles thought himself happy, as he said to the "most noble Felix, because he should answer for himself." Was not this right? say, a noble dignified feature of the Roman government, that no man could be condemned unheard? Now we ask, **Messrs. Editors**, that you will hear us; "a few words of your clemency," and we will try to explain to your readers the nature of abolition, and the designs of the abolitionists: And

First, They do not, nor ever have designed to interfere with state rights, as such, in any other way than to influence the authorities of the different slaveholding states, by arguments addressed to their understanding as men, as Christians, as republicans, to do even-handed justice to their fellow-men whom they hold in bondage.

Second, They do not, nor ever have advocated or desired a dissolution of the Union, but always deprecated that evil as much as other citizens.

Fourth, They do not, nor ever have advocated an amalgamation of the races, but only the proper treatment of our colored brethren, according to their intellectual and moral worth.

Fifth, They are not, nor ever have been secretly plotting with foreigners to undermine the institutions of the country, only so far as the institution of slavery is concerned; and that, not by any physical violence, but only with moral, religious and political influence.

Thus much negatively; what follows will represent the affirmative doctrines of the abolitionists: And

First, They inculcate the doctrine of the oneness of human nature, as the source of common, natural, inalienable rights of all men, in perfect keeping with our National Declaration of Independence; and that those rights should be instantly restored to all those who are deprived of them; and accordingly that our **NATIONAL GOVERNMENT** should abolish slavery wherever Congress can exercise that prerogative, and **NO WHERE ELSE**?

Second, They believe and inculcate the doctrine that slavery is a social and national curse—that it corrupts the mind of both master and slave—that it diminishes the national wealth—impoverishes soils—is the prolific source of the grossest ignorance, of licentiousness, and the blackest crimes. That in its very nature and essence, it is opposed to the liberties of our country, by prohibiting free discussion, and by its constant demands and encroachments on the interests and rights of the free states, &c. & C. And that, in the language of the Hon. J. G. Birney, it is *living down the very foundation principles of our happy institutions*.

Thirdly, They believe slavery intrinsically sinful, and consequently all slaveholding to be so; and that Christians are bound by their Christian vows, and the very nature of their holy religion, which requires us to do unto others as we would have them do unto us, to exert their constant efforts against it, until slavery is abolished; and that ministers of religion are bound to preach and pray, and use their influence against it, and that the church in her associate capacity is bound to act against it, *because it is sinful*.

Fourthly, They believe emancipation to be the duty of the individual master, and abolition the duty of the State, without delay; and that the safety and interest of all concerned would be promoted thereby—because *doing right* is obedience to God's requirements, and therefore the highest expediency, and because the history of emancipation and abolition are both bear testimony to the truth of these positions.

Fifthly, Therefore, finally, they believe the highest obligations rest upon both **Church** and **State**, because of the two-fold nature of slavery, to use all *lawful* and **RIGHTFUL** means for its extinction; that all legislative and church authorities should take immediate action to this end; and that no man should be recognized as a Christian who holds or deals in slaves, and will not deliver the spoils out of the hands of the oppressor; and that no voter should give his suffrage for a law-maker, or executive of the laws, until he is fully satisfied he is willing to use all *constitutional power* to promote abolition.

And now, **Messrs. Editors**, if this plain and explicit avowal of our sentiments, which we believe is truly republican and Christian, may find way to the public through your paper, you will greatly oblige **MAN Y ABOLITIONISTS**.

The Foreign Slave Trade.

The following is the concluding paragraph of President Van Buren's recent message to Congress:

The suppression of the African slave trade has received the continued attention of the Government. The brig Dolph and schooner Grampus have been employed during the last season on the coast of Africa, for the purpose of preventing such portions of that trade as were to be prosecuted under the American flag. After arriving under the colors of the coast most recently of the day, these vessels returned to the United States for supplies, and have since been despatched on a similar service.

From the reports of the commanding officers, it appears that the trade is now principally carried on under Portuguese colors; and they express the opinion that the apprehension of their presence on the slave coast has, in a great degree, arrested the prostitution of the American flag to this inhuman purpose.

It is hoped, by continuing to maintain this force in that quarter, and by the exertions of the officers in command, much will be done to put a stop to whatever portion of this traffic may have been carried on under the American flag, and to prevent its use in a trade which, while it violates the laws, is equally an outrage on the rights of others and the feelings of humanity.

The efforts of the several Governments who are anxiously seeking to suppress this traffic must, however, be directed against the facilities afforded by what are now recognised as fully commercial ports.

Supplies of provisions, water casks, merchandise, and articles connected with the prosecution of the slave trade, are, it is understood, freely carried by vessels of different nations to the slave factories; and the effects of the factors are transported openly from one slave station to another, without interruption or punishment by either of the nations to which they belong, engaged in the commerce of that region. I submit to your judgment whether this Government, having been the first to prohibit, by adequate penalties, the slave trade—the first to declare it piracy—should not be the first, also, to forbid to its citizens all trade with the slave factories on the coast of Africa; giving an example to all nations in this respect, which, if fairly followed, cannot fail to produce the most effective results in breaking up those dens of iniquity.

In the last number of the Anti-Slavery Standard, our bro. Rogers has commenced a reply to the somewhat contemptuous Letter of John G. Whittier, in relation to the London Anti-Slavery Convention, which we have already laid before our readers. We copy as much of it as our limits will allow this week, as an act of justice to our bro. R.

John G. Whittier.

Who could have thought, while contemplating the lofty effusions of anti-slavery bard, that his organization would ever be able to 'tame' or to 'catch' his ethereal spirit, or fetter his free limbs in its iron cage? Alas! has it not caught him, and reduced him, and made him to all further co-operation in the enterprise of which he has ever been the ornament and pride? It may be to humble us in the dust, that star after star in our enterprise is starting from its sphere in the anti-slavery firmament, and disappearing like an exploded meteor. Whittier, at length, goes out, we fear, among the other wandering luminary. We speak it with grief, for we have gloried in his light and beauty. But, henceforth, we look for him no longer blazing in the anti-slavery van, bearing his shield gallantly abreast of the "Liberator"—celebrating the triumphs of Freedom in deathless verse, and bursting forth on tyranny in volcanic explosion, as it developed itself from time to time, under the Ithuriel touches of our movement. We look no longer for his banner in the anti-slavery field. He is transferred to another service—can it be so?—his high powers enlisted in the advocacy of the claims of the **GREAT AMERICAN STATEMAN** (so the "Abolitionist" calls our brother Birney) to the Presidency of these United States!! This advocacy is not *anti-slavery*. The anti-slavery enterprise has not yet degenerated to that. That wilder than Quixotic errancy is not to be the catastrophe of our mighty movement. "Millennials fire-shadows" we will not denominat. *Will-o'-the-wisp*—*Jack-o'-lantern*—*humbuggery* and *lightning-bug-ism*, that farcical speculation seems to us to be. We hardly believe our ears, when we hear such men as Whittier mentioned as its advocates or serious countenances. It is the crazy upshot of new organization, an outlet at which the political branch of its desertion from our cause will give itself final vent. We may be the madman. Time, however, will soon show.

We are constrained to these remarks, at this time, by the appearance of a letter of friend Whittier in the Pennsylvania Freeman, which by this time has gone the anti-slavery rounds, in which he dispenses of us with as little ceremony as the London Committee did of the American delegates to the "World's Convention." He sets us down altogether too trivial and sublimated to appreciate substantial and sober abolitionism—for such he seems to esteem that of our subjects friends in the cold side of the world, and that only. No English anti-slavery advocate, we presume, has enslaved woman among his other slaves. She sympathizes with those in bonds. She remembers them as "she is bound with them." Our enterprise is hopeless under the agency of men. It is perfectly suicidal to exclude woman, and to assign her sphere is to exclude her. Colonization assigns the colored man his sphere and *his place*, where he can rise and be honored. So new organization honors woman. We had rather have the anti-slavery aid of one New-Hampshire woman, such as we have many of in our ranks, than a regiment of London Committee men. We had rather have one Mary Clark, than John Scoble, Joseph Sturge, John Birney, Prince Albert, and Duke Sussex, all put together, and multiplied any fold you please.

If that Conference was not a "failure," then our enterprise will be a failure. It has already, in this case, spent itself. It is *functus officio*. We do not assert that all it did was useless or wrong. We have made the most of their anti-slavery resolves we could. But, considering the occasion, to go no further than they did, was in effect to defeat the meeting. They sacrificed humanity to British usage. This was worse than nothing, a good deal. Their meeting is to be taken *all together*, in estimating it. Remember, it was a meeting of all nations, or to all nations. They went a great way to meet. They should have started, when together, on the advance ground of the freest spirits and freest lands of the whole. They should not have based themselves on anything behind that. Those resolutions were well enough, but not worth the world over to pass them. The London Committee might pass them well enough, in some of their small Broad-street meetings. There were two things, however, incident to that Conference, which they could not have achieved, viz.: "The Protest," and *the position in the gallery*. Friend W. need not fear the enemy will come to glean encouragement from our anti-slavery sheets. They could not even *green here*—while they may reap *hurts* of encouragement in the prints of new organization.

To be continued.

From the New-York Observer.

Emancipation in the West Indies.

ST. CROIX, Nov. 16, 1840.

The effect of English emancipation is felt in two ways in the islands, and everywhere you visit. In the first place, the knowledge of this among the slaves has produced a belief that they are to be free, and are now held wrongfully in bondage. They are restless and insubordinate, and do their work with great reluctance. In the second place, it has caused many to run away to the contiguous English islands, and the deserts continue as frequent as opportunities offer. The French have determined upon emancipation. How it shall be done, the mixed committee of peers and deputies will report to the chambers in 1841. The Danes are determined to do the same: but the King of Denmark is poor, and he does not wish to make direct compensation. The Governor of St. Croix and the planters have been in high discussion all summer.

The former wishes the latter to give the slaves every Saturday, and to send the young children to school. The latter refuse, and say it is asking them to give up one-sixth of their crop, which they are too poor to do. They wish immediate emancipation and compensation. Finally, the planters have subscribed \$5000, and Mr. Saurow, an able advocate, is about to embark for Denmark to have a conference with the King. So the masters stand at present, and the need of a *Protest* is evident.

Their anti-slavery resolves, we say nothing. They were well enough, far as they went.

They came, however, altogether short of the occasion, and were hardly worth going 3,000 miles to pass. We do not fancy circumnavigating the globe, or a third of the globe, to reiterate self-evident truisms—the assertion of which never will move a moral muscle of the world. We have more important anti-slavery business at home than that, and life is short.

(3) Then friend W. should not have issued his summons. If he plead that it was a "poetical flourish," we reply, that anti-slavery has no right to flourish. Friend W.'s "protection" of the slaves is nothing but something beyond a *close connection*.

Confidence was given to the slaves, before the Supreme Conference. No more like a "World's Convention" was it, than *now* *organization* is like old—or than Pensvania Hall, as at present organized, to what it was when it echoed, at the "opening" to the "whole world," and the "opening" to the "whole world."

Estates have fallen in the colonies where slavery exists. Even in those of Spain, the influence of England is felt, and her interference feared. The most intelligent planters are willing to sell, and all see the whole of the Antilles in a transition state.

Congress.

The Washington correspondent of the Journal of Commerce writes as follows:

In the House, Mr. Adams raised a breeze in relation to the *Amistad* case. He accuses some one of having falsified the public, printed documents of the last session in relation to the Amistad matter, and he moved an inquiry, by a select committee, into the subject, with a view to ascertain whether the alleged falsifications originated in ignorance or in fraud. In the original Custom House permit, these Africans of the Amistad are called "*negro ladinos*."

The translator of the State Department gave the original words, "*negro ladinos*," but Mr. A. alleges that it was subsequently translated and rendered, "sound negroes." If the negroes are "*ladinos*," they were imported prior to 1820, and are slaves even under the law of nations. But Mr. Adams states that this was a fraudulent designation given them at Havanna. If they are "*negro ladinos*," they were imported since the slave trade was prohibited, and are free under the stipulations of a treaty existing between Great Britain and Spain.

If the Supreme Court here determine the Africans to be "*negro ladinos*," they must confirm the decree of the Court below and liberate them.

Mr. Adams, no doubt, will find the facts in relation to this matter of some importance to his argument on the Amistad case, before the Supreme Court. The conduct of Mr. A. is *not* to be *held* to *negligence*. He will be Chairman of the Committee, and sit matters to the bottom. The trial of the case will come on about the 15th April.

Mr. Stanley moved a reconsideration of the vote laying on the table Mr. Adams' proposition to rescind the "gring rule," as Mr. A. calls it. Mr. Stanley's object was to get a vote in a fuller House, and a direct vote on the motion to rescind. But the motion failed.

Now by our fathers' ashes? *

Would he not have spoken—

* As the tempest does—sterner and stronger? *

We were all of friend W.'s fine out-bursts were "political flourishes?" Political petitions were trifled with by a Congress of slaveholders, and friend W., flourished like a tornado. Humanity is trifled with, in *propria persona*, and rejected and set at nought before all the world, and abolitionism, of type friend W., has professed these seven years, trodden under foot, and by a professed Anti-Slavery Conference, and friend W. quietly says, "however it may be received by some of our friends," and roars as gently as it is any *unweaned* slave. Why, it ought to have dismantled the meeting! Wendell Phillips ought to have turned that massive lodger room into a revolutionary Faneuil Hall, and Green Mountain Miller to have played the moral Ethan Allen there. But they were not in old Boston, or at Ticonderoga. They were in royal London. Of that—had been there! "One blast upon his bugle-horn were worth a thousand men!" and he would have blown it, and O'Connell would have heard it, and George Thompson, who was all but mute in that anti-slavery meeting, and tame as any old hen that had crooned in the Tower of London for half a century—one note from old Massachusetts—freshly landing—would have roused all the Nubians in him and Freemason's Hall would not have held that committee-ridden Conference, had it

laid its hand on a hair of the head of equal, birth-right human liberty. But this is all "millennial fire-shadows." We ask friend Whittier's *sober* par-

sonal reply to the Christian Herald.

From the Christian Herald.

LO here! LO there! LO every where! LO every thing!

BR. CARTER.—I have felt for some time desirous to send you a communication on the subject of the Sabbath day, the Christian Ministry, and the organization of the Church of Christ, and finally of the divine authority and inspiration of Scriptures; for all these objects are contemplated by these *Pseudo-Reformers*, who were the originators of this meeting. In writing upon these subjects, I do not expect to throw any new light upon them. All I aim at, is to make a few plain and practical remarks respecting the results which may be expected to grow out of this movement, if it should exceed to any extent; and to lift my feeble testimony against the proposed measure, as ripe with anarchy in *social* interest, and infidelity in religious faith and confidence. When some devoted city is doomed to be sacked and given up to ravage and rapine, the actors in the tragedy go through the process of beleaguering the city, cutting off its supplies. They attack and carry in detail its works and defences till they approach the main wall, where they plant the Battering Ram, or ply the destructive cannon, till the defences tremble at their base, and the conquerors enter and give it up to its doom. So when some moral and religious institution is to be assailed, the enemies do not come directly to the assault until the outskirts are destroyed, and all the outguards and restraints imposed by God are weakened or entirely overcome, when the conquest becomes comparatively easy. What is more remarkable than that there is a *deep love* in *artificial* and *insidious* scheme to overthrow the spirit and the venerated forms of our own Holy Religion? a religion which has withstood the utmost attacks and malignity of its enemies in its earliest ages, and come down to us unharmed through the long period of darkness which followed its promulgation? Can any man for a moment believe that it could not be accompanied by the dark mass of human error, ignorance and opposition, had it not been accompanied in all its stages by the grace of God, which is a "light shining in a dark place," and which only can make us wise unto salvation, and the existence of the Christian Ministry and the Church of Christ?

Consider the temptations to which a political man is exposed. You will consider that his moral delusion is blinded, and should be assailed. Office is generally the gift of party, for some party services rendered.

Is it not so? Is not a politician, then, under an implied obligation to consult the wishes of his party?

We, as a people, I apprehend, have erred greatly in the exercise of our rights to freedom and equality.

How many of the privileges that we now enjoy have been secured to us without the aid of the friends of freedom? Our rights are secured by constitutional law. We have yet a host of friends who have not "bowed the knee to Baal"—men who are worthy the name—whose characters and principles show the elevated stand they are taking to attain for us "liberty and equality." Let our watchword be, liberty and equality, as it is our birth-right. I do not despair of triumph as our cause is founded upon the rock of eternal truth.

We must take a more comprehensive view of our condition, and every thing that relates to our highest and best good. We must study politics for ourselves, and place ourselves in a condition where our influence will be felt wherever we have the right to exercise the political franchise. Then, and then only, will equal justice be meted out to us. What have we and the friends of liberty to expect from the party who are soon to go into power, and legislate in the councils of this nation? Absolutely nothing. The policy of the South is the main-tenance, at all hazards, of the institution of slavery. A metallic currency has been only rallying cry. No vested rights, is the motto of those whose principal property is nothing but vested rights in slaves. Where has slavery its sanction, except from the decree of the state book?

Do the whig party, as such, possess more moral courage than the democrats, which will lead them to act conscientiously in defiance of a corrupt sentiment, or of their constituents? I do not say that individuals among them may not possess this moral courage of thought and action: I only ask, is it not more probable that, as a party, they will oppose all measures for our enfranchisement and elevation, which are unpopular with the majority, rather than incur odium and loss of station, by supporting them? "And where is the man who will sacrifice his soul to the Church of Christ?"

My remarks may appear overwrought and unfounded wherein I have attributed such motives to those who are now engaged in this enterprise. But we know what human nature is, and from appearances there is a spirit and feeling abroad in this land, which, if matured into practice, corresponding to their promulgated theories, will have a tendency to overturn the political franchise. Then, and then only, will equal justice be met

THE LIBERATOR.

BOSTON:

FRIDAY MORNING, DEC. 18, 1840.

The Chartists of Scotland.

By the kindness of my friend WILLIAM ADAMS, of Pockmarked, I have received the following letter, printed in a handbill form, which appears to have been issued in Glasgow, soon after the anti-slavery meeting at Dr. Wardlaw's Chapel, in July last, at which addresses were made by N. P. Rogers, George Thompson, Cox, and our clergy, believed them. You come over here; and persons of the same grade, but more hypocritical, tell you that we are drunkards—and you believe them. (4) Both statements are equally false, all both you and they are equally guilty. With what propriety could you recommend the 'Tee-Tot-Society' as a preliminary means to freedom, while the fact stands before you that with two or three exceptions, all the petitions on the platform were opposed to the meeting? (5) Had you only considered the average rate of wages—compared with the high price of food, the folly of your advisers would at once be apparent. If they told you we ought to become tee-totalers, why did not those gentlemen give us the example? (6) But how weak does your argument appear when applied to the working-man, when I tell you that all our Teeotaler Societies are chiefly supported by working-men, while the clergy and your world-be-liberal association adopt the opposite course? (7) But Sir, I would like to know if the slaves of America have established their claim to freedom by becoming Tee-totalers? (8) If they have, your advice is seasonsable—if not, you only insult us, and expose yourself to ridicule, as you ought to try your experiment first at home. Do not imitate the Anti-Slavery Society here, who neglect their own country, and attend to strangers. Our argument here is not about minor points of expediency; we admit the want of virtue to some extent, but the question with us is—Have we rights to address, and wrongs to complain of? (9) Does justice rule supreme, and the bounties of a kind Providence crown the efforts of the virtuous with impartial hand? No. A bloated Aristocracy, supported by your admirers, and the minions of a lawless faction, have gorged upon the life-springs of the indigent, until penury has filled the land with paupers, crime, and degradation: our political horizon is only darkening; poverty and oppression is making rapid progress; the poor man's fireside is hourly becoming a scene of desolation, and yet your sapient loves of freedom look coolly on, with perfect indifference to the claims of suffering humanity, as it bleeds on the altar of relentless despotism. To afford an apology for such immorality, you attempted a very fine distinction between slavery and oppression, but you failed in your design! (10) What is oppression? Is it not an involuntary over-strained countrymen at home, and to my suffering brethren in England. I can only regret that Mr. Ewan was not better pleased with my effort.

—Slavery Society are a description:—Their shares of \$5 each; to get the stock of paying debts; and of us who cannot stock every man who it is like paying for

the Herald of S. cause has been lost, so from the operations a disposition to withdraw under the even hard to get up Rogers & Co. want to see. They may have selves as they did in busied ministers and expect countenane beginning to be of the party, and the end. Mr. Rogers will be, and then pay neither interests of philanthropy he cannot now hope so doing. The people the genuine friends

is from the pea shire Panoply—a man reform of the age, itself to be as desirous literary ability. We hundred and fifty new Panoply is the most occasionally enlivened character of reformers. person, so utterly in editorial chair, should large and intelligent to retire, and a much ease. As to his article, confidence and dishonesty is in debt about that was ever contract of the State are sacred claims to moral honor the prosecution of the place in the Society, as long been due our services as editor of the the want of it, he and own competency to editor of the Panoply brought not to can hardly adds—Mr. Rogers, the sum due to him, the cause! This is the claim quite on a par with

the people are beginning to see, favor of paying a just colored population opposes the immediate, cruelty, and soul of the slave, and worse! The abolitionists the advice of such a moral sense, and be to pay what they can

christian attack.

SLAVERY.

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THE LIBERATOR.

I pray thee have me excused?

One of our indefatigable female friends, in a neighboring town, who has been actively and not unsuccessfully engaged in procuring signatures to the various anti-slavery petitions to Congress and the State Legislature, sends us the following sketch of some of her interviews with individuals, which is equally amusing and instructive.

Mr. Rogers, your co-partner, who next addressed the meeting, deserved the highest credit for his good sense and candor. During his speech, he made an observation which deserves notice. On learning from the meeting that all our papers were not engaged in the cause of universal freedom, he said—

I hope none of the gentlemen on the platform are supporting such papers. It may be astonishing, but the fact stands uncontroversial, that none of them read any thing else but papers either directly or indirectly opposed to universal freedom. A newspaper of that class would not receive them, but Mrs. Such-a-one was not on the list; and inquired, 'Have you called on her?' Being answered in the affirmative, she declined signing.

Mrs. —— was perfectly willing, and felt it a duty; but her husband was present, and objected, saying,

You have no right to interfere with southern property: they have as much right to their slaves as we have to our houses, cattle, &c. Finding reply useless, departed.

Miss —— doubted whether slavery was really a sin: when fully convinced that it was, should have no objection to add her name.

Mrs. —— was very busy preparing for Thanksgiving, and could not stop to sign petitions; yet she was an abolitionist, though disliking many of their measures; and concluded by saying, 'Women ought not to meddle with politics.'

Mrs. —— approved of slavery; had lived much at the South; was acquainted with many slaveholders, and thought the slaves were much better off than the free people of color.

Mrs. —— could not sign, for she had a brother and son, both slaveholders, and dared not sign, for fear they might find it out.

Miss —— would sign the Congress petitions, but, for certain reasons, could not those designed for our Legislature.

Mrs. —— was very glad to see the petitions, and hoped they would effect much good. She informed me that her husband, a few months ago, was a strong abolitionist, and took the anti-slavery publications, but now had given them all up, and his anti-slavery principles too, because he had been informed that abolitionists advocated amalgamation!!

Mrs. —— did not understand much about petitions, but if she had any spare money by her, would comply with my request, and sign my petitions.

Mrs. —— would sign the petition respecting the marriage law, for she thought worms of the dust ought not to take the Almighty's power out of His hand.

What God hath joined together, let not man put asunder—but the Congress petitions she did not understand exactly; thought slavery a great sin, for she felt unwilling to be a slave; and if it would tend to abolish slavery to sign those, she would joyfully add hers.

Had I time and leisure, I would note many more objections to which I have listened within the past month, against a part and indeed all the anti-slavery petitions.

Sabbath Convention.

Another column of comments will be found, in the preceding page, respecting the late Sabbath Convention in this city, copied from sundry newspapers. We call the attention of our readers to the spirit in which they are written. It is precisely of the same kind as that which pervades the pro-slavery articles of the day—replete with defamation, with ridicule, with contempt, with falsehood, with ribaldry. The object of the late Convention was not to oppose the Church, the Ministry, or the Sabbath, as based upon the gospel of Christ; but EXACTLY THE REVERSE! Why is this outcry in regard to an investigation into the origin, nature and design of the Sabbath? Is it a subject on which professing Christians are agreed? No. Is a free and open discussion of its claims by the people not to be tolerated? Who but ecclesiastical despots and religious hypocrites will answer in the affirmative? Can such a discussion possibly prove injurious to the claims of the Sabbath? No—not if reason and truth be on its side. Two important facts are most dishonestly suppressed by every writer who has attempted to give any account of the Convention—the first is, that no avowed infidel addressed the meeting—and the second is, that all who spoke in opposition to the popular views of the first day of the week, insisted upon the duty of all men to defend themselves in righteousness, to consecrate their time, talents, and means to the service of the living God, and to be holy and without blemish. And yet they are denounced as infidels!!

Henry Grey. The letter from this respected friend, which we have placed on our first page, is, in our opinion, not more creditable to his candor or magnanimity. He disconcerns his paper—and we find no fault with him on that ground; but we must confess that we are not a little surprised at his reasons for taking such a step. He sets out with complimenting the Liberator, the first is, that no avowed infidel addressed the meeting—and the second is, that all who spoke in opposition to the popular views of the first day of the week, insisted upon the duty of all men to defend themselves in righteousness, to consecrate their time, talents, and means to the service of the living God, and to be holy and without blemish. And yet they are denounced as infidels!!

The Fair and Soiree. The Anti-Slavery Fair commences on Tuesday next, and a most beautiful and gratifying spectacle it will be—altogether unequalled in our enterprise. It will be at a very favorable period for the purchase and presentation of Christmas and New-Year's presents; and we trust there will be no lack of buyers. Anti-slavery men of Massachusetts see to it that the laborers of the anti-slavery women are properly appreciated on this occasion! The Soiree will take place at the close of the Fair on Christmas day, and will be the feast of reason and the flow of soul, in the best sense of those terms. Tickets at \$1.00 may be had at 25 Cornhill, or at the Fair. Let not a single one remain on hand: it is a rare occasion.

PROMPT MOVEMENT!—In the House of Representatives, in Congress, on the 9th instant, John Quincy Adams offered the resolution of which he gave notice on Tuesday, to rescind the rule respecting anti-slavery petitions, which, after some little debate, no particular interest, was laid on the table by a vote of 83 to 58—Mr. Adams not objecting. It will be brought up for discussion hereafter. Send in your petitions!

REV. J. D. BRIDGE. We have received another letter from this individual, insisting upon the publication of his first communication. To this we have no objection; but, having been prohibited from doing so by the friend who undertook to identify 'Pro-Clericals,' in our columns, until he can have a personal interview with Mr. B., we defer the matter accordingly.

THE communication of 'Humanitas' is partly in type, but omitted for want of room. The proceedings of the Plymouth Co. A. S. Society are deferred for the same reason. The copy of the Providence Journal, which was read to us, containing the proceedings of the late meeting of the R. I. Soc. Society, has been mislaid. Will some of our friends in Providence send us another?

OUR friend W. B. Earle is informed that his letter, containing a notification of the annual meeting of the Worcester County South Division A. S. Society, to be held at Worcester on Tuesday last, was accidentally mislaid. We regret the circumstance.

THE Ladies' Fair will terminate on Christmas, the 25th, with an ANTI-SLAVERY SOIREE—a most appropriate day for such a festival of freedom. Arrangements are being made for 300 covers at the supper-table. The evening will commence at 8 o'clock. Tickets at \$1.00 each.

THE Fair will continue through Christmas week. At 8 o'clock, on Christmas evening, the Managers give an entertainment to the friends, for the benefit of the cause. Tickets at \$1 dollar each, to be had at the book-table, and at 25 Cornhill.

The whole proceeds of this Seventh Annual Fair are to be applied to the advancement of the cause, through the Massachusetts Anti-Slavery Society.

N. B. Amateurs of painting are requested to exhibit their works at the Fair. Sketches, by James Montgomery, Portfolios of prints—books of pencil and crayon drawings—landscapes in oil—flower paintings, writing cases, alabaster stands, antislavery ink-stands and pen-trays, of different models, in China, very beautiful. Anti-slavery letter-paper, new style—pen-wipers, seals and medals—paper-weights of bronze and white marble—wood of Pennsylvania Hall.

Several tea and breakfast services complete, with muffins, egg-cups, cake-plates, Clarence baskets, mugs, soup-basins, &c. &c.—the gift of a friend in England.

LOAVES OF BEET SUGAR—PLANTS.

The patronage of friends of the cause is solicited for the refreshment tables, which will be furnished with tea, coffee, cold meats, and supplies of every kind; so that none who attend the Fair from a distance need look farther for accommodation.

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LOAVES OF BEET SUGAR—PLANTS.

POETRY.

THE FIRST SNOW STORM.
As for the first wild-flower,
In the early time of Spring—
As for the Summer shower,
When earth is languishing—
As for the rainbow's blending—
As for the day-star's glow—
I have watched for the descending
Of the Winter's Virgin Snow!

It comes! on pinions airy
The gentle flakes alight,
Like the torn plumes of a fairy,
Or the fruit-tree blossoms white.
And the frozen ground receiveth
The tribute with a thrill;
And the muffled air it cleaveth,
Is breathless, mute and still.

Why watch I thus the falling
Of the first December snow?
Because its mystic calling
Is the voice of Long Ago!
Because it ever blendeth
With the memories of the boy—
Each flake as it descendeth,
Enfolds a perish'd joy!

Oh, for those days when, rushing
Into the snowy air,
I felt the free, wild gushing
Of a spirit without care!
How through the drifts that whitened
Our window-sills at home,
I dashed, with heart unfeigned,
Like a dolphin through the foam!

And then the merry ringing
Of the sleigh-bells at the door,
And the winter evening bringing
A thousand pleasures more!
And the dear friends who surrounded,
My father's liberal hearth,
And the old songs that resounded,
And the hours of blameless mirth.

Alas! Snow of December!
These joys thou bringst at me,
But bidst me, too, remember
That they no more shall be!
That the freshness hath departed—
That the bloom for aye is gone—
That I am vacant-heated,
In the bleak world alone!

PILGRIM'S WAY SONG.

BY MISS HANNAH F. GOULD.

I'm bound to the house of my Father;
O draw not my feet from the way;
Nor stop me these wild-flowers to gather;
They drop at my touch and decay!

I think of the flowers that are blooming
Beauty unfading above,

The wings of kind angels perfuming,
Who fly down on errands of love.

Of earth's shallow water the drinking
Is powerless my thirst to assuage;

There taste is of tears, while we're sinking
Beside them where quicksands betray.

I long for the font ever living,
That flows by my Father's own door,

With waters so sweet and life-giving,
To drink and to thine never more.

The gold of this bright happy dwelling,
Makes all lower gold to look dim;

Its treasures all treasures excelling,
Shine forth and allure me to him.

The gems of this world I am trending
In dust, where as pebbles they lie;

To win the rich pearl that is shedding
Its lustre so pure on high.

For pines a torn spirit is feeling,
No balsam from earth it receives;

I go to the tree that is healing,
To drop in my wounds from its leaves.

A child that wears with robbing,
Returning in gladness to see

Its home, and its parent, I'm coming—
My Father, I hasten to thee!

THE SEASIDE.

BY A GERMAN WHO DIED IN 1676.

In fair Spring's fresh-budding hours,
What adorns our garden-bowers?

Little flowers.

When departing Spring we mourn,
What is shed from Summer's bourn?

Hay and corn.

What is Autumn's bounteous sign—
Mark of Providence divine?

Fruit and wine.

When old Winter, hobbling slow,
Comes, what do we gain—d' ye know?

Ice and snow.

Hay and corn, and little flowers,
Ice, snow, fruit and wine are ours,

Given to us every year;

By Spring, Summer, Autumn, Winter,

As they each in turn appear.

Spring gives treasure, Summer pleasures,

Autumn gladdens, Winter saddens,

Spring revives, Summer thrives,

Autumn pleases, Winter freezes.

Therefore, friends, we all have reason

To extol each coming season;

Spring and Summer, Autumn, Winter,

Honor, counsel, deeds sublime,

Are the precious gifts of Time.

A PICTURE.

The farmer sat in his easy chair,

Smoking his pipe of clay,

While his half old wife, with busy care,

Was clearing the dinner away.

A sweet little girl, with fine blue eyes,

On her grandpa's knee, was catching flies.

The old man placed her hand on his head,

With a tear on his wrinkled face—

He thought how often her mother dead,

Had sat in the same, same place.

As the tear stole down from his half shut eye,

Don't smoke, said the child, how it makes you cry!

The house-dog lay stretched out on the floor,

Where the sun, after noon, used to steal—

The busy old wife, by the open door,

Was turning the spinning wheel—

And the old brass clock on the mantel-tree,

Had plodded along to almost three;

Still the farmer sat in his easy chair,

While close to his heaving breast,

The moistened brow and the head so fair,

Of life's grand-child were prest:

His head bent down, on her soft hairy lay—

Fast asleep were they both, on that summer day!

A WORD TO THE SLUGGISH.

BY GOETHE.

Lose this day loitering—twill be the same story

To-morrow, and the next more dilatory;

The indecision brings its own delays,

And days are lost lamenting over days.

Are you in earnest, seize this very minute—

What you can do, or think you can, begin it;

Boldness has genius, power, and might in it.

Only engage, and then the mind grows heated—

Begin it, and the work will be completed.

NON-RESISTANCE.

To William Goodell.

'Do non-resistants desire, on the whole, that slavery in the United States should be abolished by legislative action? Does Henry C. Wright desire it?

DEAR BROTHER:

You put this question to me. Answer—YES. By right legislative action. The Constitution of the Anti-Slavery Society contemplates none other; and when I joined the Society, I came under obligations to use none other than right political or legislative action. To use any other would show me that is military power—to claim which, you say, is to claim "uninited, despotic, lawless power"—to say that men have no duties to their Creator paramount to their duties to their fellow-men that rule over them?"—to say that God has abdicated his throne in favor of human government." It behoves us, then, before you execute, or aid others to execute, any penalties against slavery, to be sure that they are within the "provisions" of your commission—"the Bible"—lest you be found committing injustice, sin, and invasion upon the rights and prerogatives of Jehovah.

I ask what penalties the Divine Ruler commanded Noah or the Jews to execute upon slavery, what penalties He commands US to execute?

You are aware that it does not necessarily follow, that we are bound to inflict any penalty upon slavery, because the Anti-slaves were commissioned to execute DEATH. Put your finger on the penalty, and then show that WE, as Christians, are bound to execute it for the oppressed.

By "legislative action," you mean, I suppose, a practical application of our political, or governing power.

Every abolitionist is bound, by every motive of duty to God and man, to use all his right political, or governing power, to abolish slavery.

All that governing power which I might innocently use or wish to be used for my own benefit, I am bound to use for the slave; and so is every man and woman.

Where must we go to learn what is right legislative action? To the Constitution of the A. S. Society? That is still the subject leaving each member to judge for himself and herself. To the Constitution of the United States? That is of no authority in deciding what is right legislative action. According to that document, not one in six of the people of this nation has any political or legislative power at all: denying your doctrine, that all men and women are birthright members of civil government, and possessors of equal political power respecting slavery; and if this be impossible, let them assemble by their representatives, and do it, IN THE WAY PRESCRIBED BY THE SUPREME GOVERNOR.

What is that? Each individual is required to carry out or execute the divine government respecting slavery in his own person—it, instantly to repent of the sin, and forsake it. If each would do this, slavery would be abolished. Then let them as a nation, repent and forsake, and the work is done. "Judgment is executed." Every yoke is broken! "The spoiled are delivered." Let each one execute the government of God upon himself, in his own person, and slavery is abolished—that, too, by legislative action—individual legislative action! One part of abolition is to abolish slavery. Another part of abolition is, to try to bring all others to abolish slavery. Let individuals try, let societies try, let the government try, to bring every individual to repent of slavery, and forsake it; and thus bring each to execute the government of God upon himself and herself in reference to this sin.

Yous will admit that this is one way specified by our divine Ruler—the powers that be, in which he would have US execute His government against slavery; and you will admit, if all would do it, slavery would be abolished—effectually and forever.

No further action would be necessary, except to blot from our record every private and public expression of approbation of the crime.

But how far may we, as individuals, or as a community, execute the government of God upon others, in reference to slavery? Suppose men will not execute the divine government upon themselves, in reference to this sin. How far are WE required to go in executing it upon them? How far may we compel men, by violence, to submit to the divine laws against slavery? May we compel them to comply with these laws, by whipping, branding, cropping, imprisoning; by chains, fetters, gallows, dirks, pistols, swords and guns? You say—"Execute judgment"—Deliver the spoiled!"—Rescue the prey? What! At all hazards? No, you say, only by such brute force as the Great Ruler specifically directs US to use. He ordered the Jews to use violence unto DEATH. Does he demand so much violence of US? If not, show how much he does demand. Non-resistants will help execute on slavery, the government of God upon slavery—just so far as the supreme Governor requires: no more—no less. "As one of the sovereign people"—as the government—as a "birthright member" of this nation—stealing and man-killing Divinity, tell us the precise penalties which our Sovereign requires US to execute on our "equal brother" for this sin, and we will step forward and help you execute them.

But, perhaps you will say, this is all evasion—down-right evasion of the question. I meant to ask—"Do you desire to have slavery abolished" by the action of the government as IT IS?"

To decide what is right political or legislative action, the first question to be settled is, with what political or governing power our Sovereign has invested us?

It is your own position, as well as mine, that man has no natural right to exercise any legislative or political power over man for any purpose. Whatever governing power he has, he has as an agent, by express commission. Of course, he cannot exceed the prescribed boundaries of his commission, without injustice to man, and an invasion of the divine prerogatives. What governing power has man over man?

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